sarah connor
has a dream

note from the editors

But illegitimate offspring are exceedingly unfaithful to their origins.
Their fathers, after all, are inessential.

—Donna Haraway,
A Cyborg Manifesto

Cyborgs don't have origin stories; neither do we. But we are that illegitimate offspring: we met as a collective of dividuals in The Seminar open to students and non-students alike. Throughout our research together, we explored postmodernism, capitalist realism, cyberfeminism, cyberpunk artefacts, and watched lots of anime and youtube until kicked out of classroom 301.

Though this zine does not represent a product of The Seminar, it is an amalgamated spawning: in striving to reject the structures of traditional academia and in favour of de-institutionalization, the various pieces included within are an open process, works-in-progress, DIY responses to theoretical interrogations — not formal end, yet nonetheless nodes in a non-linear web.

Our aim is to represent a multiplicity of perspectives, but we acknowledge that our ghosts are limited by our shells: so please, we welcome you to join in on our conversation, scribble away in our margins, re(over)write our content — unravel, undo, continue — make this shit a hot mess.

reach us at
aaronhasacar@protonmail.com

LATE CAPITALISM

- multinational cooperations
- globalized labor, markets + supply chains
- mass consumption

CAPITAL → moves freely thru borders
→ fluidity + liquid flow

↓

ACCELERATION OF CAPITAL EXPLODED
↳ into EVERY aspect of daily lives

JAMESON APPLIES THIS TO SOCIETY AS A WHOLE

↑

LACAN'S NOTION OF "SCHIZOPHRENIA"
(breakdown of signifying chain)

↑

UNIFIED SIGNIFIER
(unity developed thru socialization)

↑

mirror stage
(Lacan)

meaning + coherent story of self / meta-narratives

historicization
meaning

MODERNISM

late 50s/early 60s →
- BREAK (sociocultural)
- DISAPPEARANCE of NARRATIVES

IDENTITY = CONSUMERISM

rapid change in late cap

images must have content for mirror stage identification

subject tries to overcome

NO coherent narrative
→ disorganization
→ disconnected events + experiences (lost in them)

ACCELERATION OF VISUAL MEDIA PROMOTES HYPERCONSUMPTION

domination by categories of space > time

SPACE + ARCHITECTURE

(late cap) lost orientation sociohistorically

↓

an aesthetic of cognitive mapping
- need: new aesthetic + political culture

↓

to restore our ability to orient

2 IMPULSES
① orienting ② utopian

≠

FAILURE OF FUTURE

↑

attitude of ironic distance
- was constitutive of post-modern cultural scene which would become dominated by pastiche + revivalization

mutation of object/space
≠
unaccompanied by mutation in subject

↓

NO PERCEPTUAL EQUIPMENT TO MATCH THIS HYPERSPACE

"(p 27) schizophrenic reduced to experience of pure material signifier = a series of pure + unrelated presents in time"

postmodern culture ⇄ late capitalism

breakdown of divide btwn high + low culture

waning of affect

weakening historicity

new depthlessness

new technology

SYMPTOMS OF POSTMODERNITY

dominant cultural form, allows presence + coexistence of diff aesthetic + stylistic markers

POSTMODERNISM — novelty

the end of ...

carmen schmoel

2.1. *Pimoa cthulhu*. Photograph by Gustavo Hormiga.

The tentacular are not disembodied figures; they are cnidarians, spiders, fingery beings like humans and raccoons, squid, jellyfish, neural extravaganzas, fibrous entities, flagellated beings, myofibril braids, matted and felted microbial and fungal tangles, probing creepers, swelling roots, reaching and climbing tendrilled ones. The tentacular are also nets and networks, IT critters, in and out of clouds. Tentacularity is about life lived along lines—and such a wealth of lines—not at points, not in spheres. "The inhabitants of the world, creatures of all kinds, human and non-human, are wayfarers"; generations are like "a series of interlaced trails."[8] String figures all.

cyborg manifesto "cyborg imagery" quote pt. 3 (1 page)

Cyborg imagery can sug-

cyborg manifesto "cyborg imagery" quote pt. 1 2 (1 page)

gest a way out of the maze of dualisms in which we have explained our bodies and our tools to ourselves. This is a dream not

cyborg manifesto "postmodern collective and personal self" quote 2 (1 pa...

. The cyborg is a kind of disassembled

quote 3 (1 pa...

of a common language, but of a powerful infidel heteroglossia. It is an imagination of a feminist speaking in tongues to strike fear into the circuits of the supersavers of the new right. It means both building and destroying machines, identities, categories, relationships, space stories. Though both are bound in the spiral dance, I would rather be a cyborg than a goddess.

and reassembled, postmodern collective and personal self. This is the self feminists must code.

cyborg manifesto "writing as technology of cyborgs" quote 2 (1 page)

Writing is preeminently the technology of cyborgs, etched surfaces of the late twentieth century. Cyborg politics are the struggle for language and the struggle against perfect communication, against the one code that translates all meaning perfectly, the central dogma of phallogocentrism. That is why cyborg politics insist on noise and advocate pollution, rejoicing in

the illegitimate fusions of animal and machine.

cyborg manifesto "garden of eden" quote 2 (1 page)

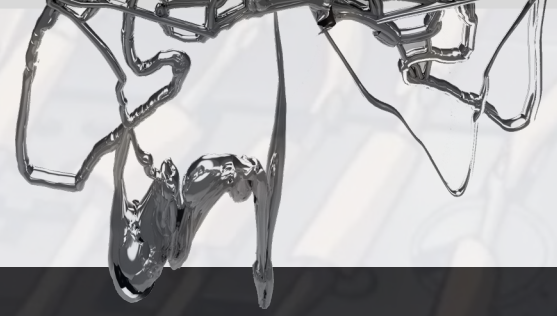
. The cyborg would not recognize the

Garden of Eden; it is not made of mud and cannot dream of re-

turning to dust.

core-text #1: haraway

Salida a Av. Macul
emma pidre



Hi Stassja,

Sorry I'm late! Was trying to polish things a bit, hope they are sort of usable – and thanks for reaching out!

I just pasted them here now, but is there perhaps a more useful format I should send it in? Also, let me know if there's anything I should change / clear up / do!

Best,

Patrick

Ghost in the Shell, cybernetics, and associated problems

GitS encapsulates a lot of issues that cybernetics and the various schools of thought that took influence from cybernetics inspired grapple with.

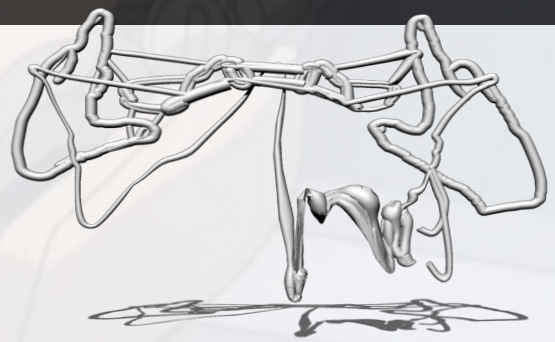
It uses the word 'cybernetic' verbatim handful of times, always referring to the characters' augmented bodies. The constantly problematized contrast to the ostensibly natural, human ghost inhabiting these bodies that constitutes the film's main, hm, philosophical tension or anxiety. This dramatizes or mirrors problematics with and within cybernetics as a theory.

For the former: with their usage of the word 'cybernetic', the film's characters imply a mind-body dualism that cybernetics quite clearly opposes (see e.g. Bateson 1971). By taking this classical ('western') position, they also set the stage for the latter, the film's enacting of issues provoked by cybernetics.

One aspect of this is a boundary problem, which dialogue between Kusanagi and Batou on the boat (and the episode with the garbage collector) revolve/s around:

[Batou] We haven't signed our bodies and souls away to Section 9.

[Kusanagi] True. We can quit… but we'd have to give back our cyborg parts and augmented brains to the government. All components that make up me as an individual. There are countless ingredients that make up the human body and mind. A face and voice to distinguish oneself from others... the hand you see when you wake up, your childhood memories and feelings about your future. And that's not all. There's also the ability to access vast amounts of information from an infinite network… All of that blends to create a mixture that forms me, and gives rise to my conscience. At the same time though, I feel continually confined within boundaries…



Cybernetics was supposed to constitute a 'universal solvent' both for other disciplines but also entities in general: a sort of inter/transdisciplinary language to talk about organsims, machines, and ensembles of these. The idea was to produce a sort of paradigm of human-machine interaction that is flexible; where, uh, the machine or ensembles like 'industry' or 'society' or similar doesn't oppress, imprison, or contain the human in a rigid mechanical structure. And the concept it takes to do that is information. By seeing everything in terms of information exchange / reducing everything to information exchanges, the 'universal solvent' dissolves this rigidity and allows for pliable, supple, reactive structures.

The converse of this is that when these boundaries become porous, they also called into question in their delineating function. Katherine Hayles:

Of all the implications that first-wave cybernetics conveyed, perhaps none was more disturbing and potentially revolutionary than the idea that the boundaries of the human subject are constructed rather than given

...

If owning oneself was a constitutive premise for liberal humanism, the cyborg complicated that premise by its figuring of a rational subject who is always already constituted by the forces of capitalist markets.

(Hayles, 84–86)

This elides that the cyborg does not introduce this 'constitution of the self by capitalist markets' to the world although it does make the situation more acute with its material entanglement (and the accompanying potential disentanglement that Kusanagi talks about). It's easier to give back a e.g. a work laptop than a neural implant, but one should also consider the personal investment into and subjective molding according to capitalist markets (in terms of e.g. hopes, self-perception, dreams, etc). Here cyberpunk's emergence against the broader backdrop of neoliberalism seems relevant: a style of governing aiming at being more nimble and flexible and blurring boundaries between personal and work spheres for instance through its exhortations to entreprenurial selfhood. Stylistically, then, the mechanical-biological juxtapositions in GitS express anxieties about similar processes occurring more subtly.

These questions regarding formations of selfhood also have a more metaphysical counterpart that the film centers in the scene in which the Puppet Master claims free will and demands asylum before the Section 6 and 9 department chiefs.

To the Section 6 chief's denial – that those demands are "just a program for self-preservation" (and therefore ostensibly deterministic, undecided) – the Puppet Master responds that:

[i]t can also be argued that your DNA is nothing more than a program designed to preserve itself.

Life is like a nodal point born in an overwhelming sea of information. And life, when organized into species relies upon genes to be its memory system. So man is an individual memory system only because of his intangible memory. And a memory cannot be defined, but it defines mankind. When the advent of computers made the externalization of memories possible… you should have taken its meaning more seriously.

A few relevant points here: memory, exteriorization, information / life.

Recursivity is not mere mechanical repetition; it is characterized by the looping movement of returing to itself in order to determine itself, while every movement is open to contingency

...

What is called the soul is the capacity of coming back to itself in order to know itself and determine itself. Every time it departs from itself, it actualizes its own reflection in traces, which we call memory. (Hui, 17–18)

Broadly speaking, Hui is trying to think a philosophy appropriate to the current stage of industrialization, digitization. One aspect of that takes up the collapsing of the distinction between organism and mechanism that cybernetics and some of the philosophies it inspired participate in. Understanding the soul / ghost in terms of recursion recontextualizes and demystifies it nicely.

Exteriorization regarding tool use is a critical concept for André Leroi-Gourhan from whom it was taken up by the cybernetics-influenced poststructuralists. Again, GitS passes over the fact that a phenomenon, here the exteriorization of memory, is far older than digitization / computerization. However, this new phase of memory exteriorization provides a much more dynamic, fertile ground for information to move and interact.

Hui picks this up, taking up Simondon's theory of individuation (the emergence of entities as individual entities). Here information plays an integral role. Fittingly both the Puppet Master and Kusanagi highlight in their introspections on self,

The singularity of every being is constituted by the play of recursivity and contingency. What is contingent can sometimes be information, which primordially means giving form. Information triggers the process of individuation (Hui, 19)

Thus the problem of self – and subjective – formation is expanded past the exclusive domain of solely organisms (or even solely humans).

Contingency is central to recursivity. In the mechanical mode of operation, which is built on linear causation, a contingent event may lead to the collapse of the system. For example, machinery may malfunction and cause an industrial catastrophe. But in the recursive mode of operation, contingency is necessary since it enriches the system and allows it to develop. A living organism can absorb contingency and render it valuable. So can today's machine learning.

So cybernetics, but also the development of more sophisticated technological systems equipped with feedback loops and dynamic processes, move both contingency and self-formation out of the purely biological realm. Endowed with these properties, 'mechanical' and informational constructs also call to be understood as organisms. GitS treats exactly this transformation – which applies both to the relationship between life understood classically and a context of technologization but also to general modes of societal organization.

Bateson, G. (1971). The Cybernetics of "Self": A Theory of Alcoholism. Psychiatry, 34(1), 1–18. https://doi.org/10.1080/00332747.1971.11023653

Hayles, K. (1999). Liberal subjectivity imperiled: Norbert Wiener and cybernetic anxiety. In How we became posthuman: Virtual bodies in cybernetics, literature, and informatics (pp. 84–112). University of Chicago Press.

Hui, Y. (2019). Recursivity and contingency. Rowman & Littlefield International.

Lovink, G., & Hui, Y. (2019). Cybernetics for the Twenty-First Century: An Interview with Philosopher Yuk Hui. E-Flux Journal, 102. https://www.e-flux.com/journal/102/282271/cybernetics-for-the-twenty-first-century-an-interview-with-philosopher-yuk-hui/

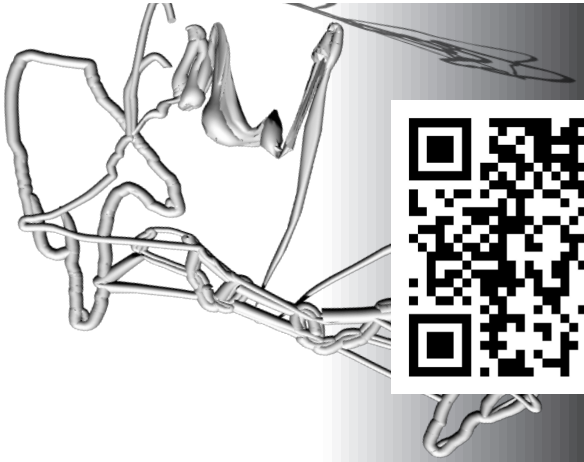
Rodriguez, P., & Blanco, J. (2017). Organization and information in Simondon's theory of individuation. Culture and Organization, 23(1), 34–43. https://doi.org/10.1080/14759551.2016.1240745

machines are oiled from time to time
machines are us
machines are taking over
machines are designed to do multiple tasks so that they can produce a variety of products
machines are taking over jobs
machines are good servants but bad masters
machines are used for almost all of the computer chip manufacturing process
machines are man made things
machines are oiled from time to time *why*

Have you ever danced with someone over text?

Do you really need your everyday identity in cyber space? What for? For getting "personal" advertising on Facebook and making the company even richer? Don't you want to play? Have you ever thought about the Internet as the Floating World? Don't you want to play? Try to free yourself from the restrictions of your material shell and wear a cybermask. Start playing now!

Can you be just words?
Words rushing through the cyberspace
and through fiber optic cables.
Radiating pixels on a smartphone screen?
A vibrating notification miles and miles away.
Can you be your words?
0101101010101001011001100110



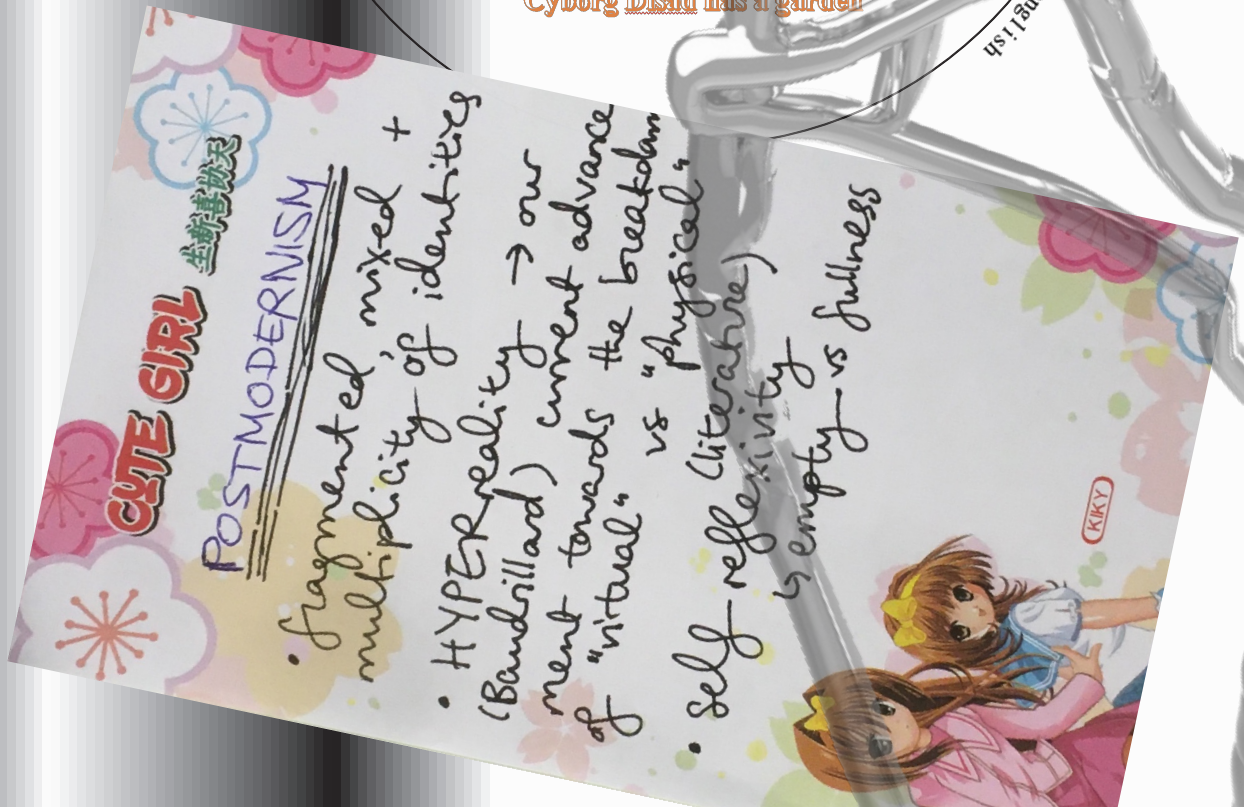
4 passages of haraway's cyborg manifesto > jgnoetry "blank sonnet" > google translate english > hindi > english

Be plastic and personal
This is a cyber world a cyberburg can dream of
Politics cannot survive to make noise
Being in defense of postmodern is infinite

Cyborgs will have collective terms with reproduction
Cyborg mimic collective realism
Postmodern on the garden counter in the dust itself
Nice and gracious cyberborg

You wouldn't know not being yourself
Replica baroque reconstruction
Cyborg copy will be included again
Defining collective terms of cyber dust

To dust against heterosexuals
Cyborg Disad has a garden

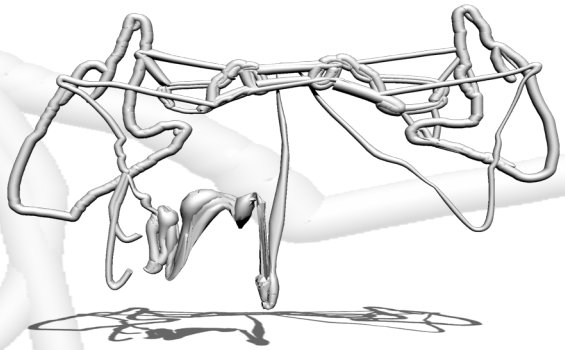


the future of cyberpunk

The history of punk began with people of color getting out there and screaming loud what rebellion and change were about. The Afro-American *Sister Rosetta Tharpe* is the grandmother of Punk & Rock 'n Roll who has not been credited yet as she should have for her enormous legacy. Bands such as *Los Saicos* from Peru, *Death* from Detroit and *The Stooges* from Michigan were the true pioneers of Punk, term borrowed from prison slang and first used to described aggressive Garage Rock from the 60s. Later on in the 70s *The Sex Pistols* and *The Ramones* established Punk as a new music genre and powerful cultural expression in Europe and the US giving visibility and rebelling against Glamour and Hard Rock. Many bands like *Crass*, *The Slits*, *The Exploited*, *Bad Brains*, *Dead Kennedys* and *Bikini Kill*, among many others, will then rock on up until today.

Thanks to writing machines, text printers, cinema and recorded sound many critical minds spread radical thinking in the last century using all these mediums above. From German Expressionism (Metropolis,1927), Situationism (1957) & Science Fiction (Stalker,1979) to Utopian (Ursula K. Le Guin) and Dystopian Futures (1984, George Orwell). The archive of critical human knowledge inspired deeply young defiant subjects identified as Punks who will become the social outlaws who hold what was about to come.

It all began with the Do It Yourself (DIY) attitude including music, extreme body dress codes, zines, comics, self-recorded cassettes, record shops, rebellious and dark authors as well as a clear idea of what chaos, destruction, critical thinking and fun meant. Punk was a breaking point, a slap on the face, a pogo concert, a vomited toilet, a social protest and absolute irreverence. Just the fact to be dressed up differently was a reason to be constantly controlled and considered a toxic menace, a social virus. There were different punk corners: the drunks, the junkies, the working class, the anarcho-punks, the feminists, the sex workers, the animal rights front, the creatives, the punk nerds, and many more. Even though there were different approaches in Punk all of them shared something in common: the strong desire to question and destroy what was destroying them as human beings. Religious views, family structures, patriarchy, sexism, political parties, the police, the military, the health care system, and, for best and worse, the economic order we know.



What is Cyberpunk?

Science Fiction is the true ancestor of Cyberpunk. Oscillating mostly between dystopian narratives of a new future to come, the language of Cyberpunk began its innovative journey as a literature subgenre (*Neuromancer*, William Gibson, 1984) becoming later a strong lawless subculture emerging as a futuristic resistance within a society dominated by computer technology & internet networks and opposing a totalitarian, cold-blooded and greedy system enslaving us all.

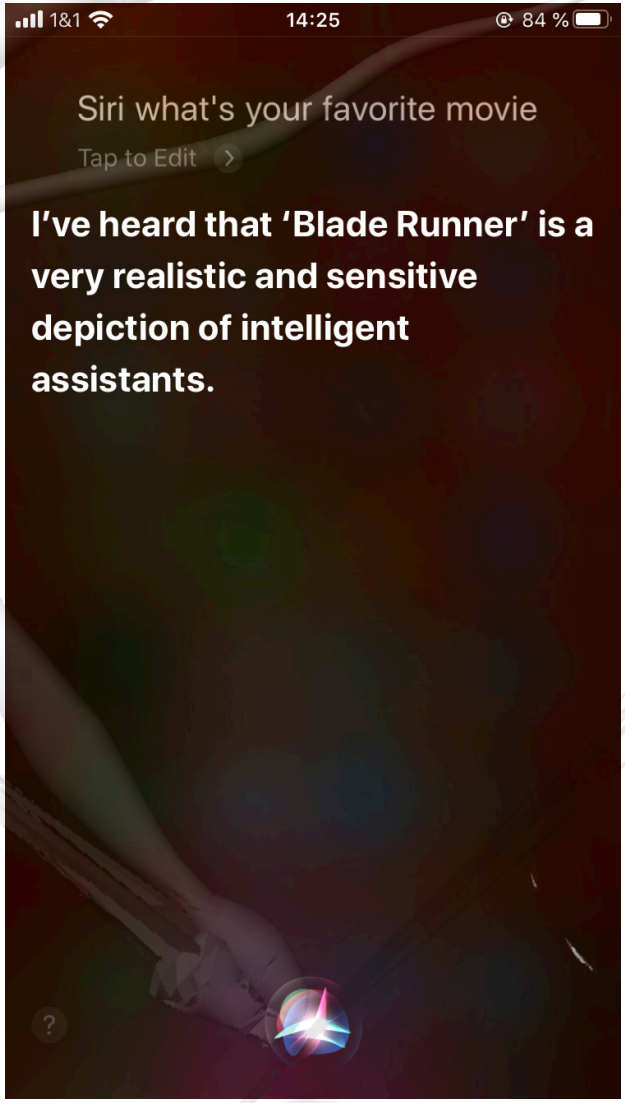
Many authors in the past saw it already coming: a world full of illusions, psychological fantasies and endless constructs (Jacques Lacan), a fragmented and dislocated subject feeling lost, a citizen seduced by a technological simulation aka the perfect *simulacrum* where the Hyperreal is more real than reality, a society as spectacle due to the use of new technologies and mass media platforms (Jean Baudrillard), a technological society where information and innovation flows faster than the ethical understanding and consequences out of it, a dreadful alienation and social passivity within Capitalist Realism which spreads emotional necrophilia or the love to what is already dead (Oliver James), an individuum following the illusion of satisfaction inside consumerism, a total surveillance state where your cellphone and laptop own the lenses to your private sphere (Edward Snowden), an accumulation of private data to develop new and more effective strategies of social control and to improve user experience in order to sustain an elite, a society where hard

work and self-exploitation is the new hipster (Byung-Chul Han), a silent violence eating the human soul and turning us all into a pity full battery (The Matrix), a new form of social control based on a pharmaceutical and a very profitable system that keeps people co-dependent to synthetic psychotropic drugs, mostly anti-depressants, a very effective ensemble of new micro prosthetic mechanisms of control of subjectivity due to oppressive narratives of the "normal" and pathological sexual identities (Paul B. Preciado), a natural and indigenous global Armageddon, and last but worse, a system based on economical free trade and corporative oligarchy which makes us believe capitalism is the only viable economic system we can access. An historical moment in which an ideological resonance makes us believe we have no other alternative but to conform to capitalism and its perpetual monstrosities (Mark Fisher).

Is Cyberpunk today possible or are we totally doomed?

Cyberpunk is a virus infecting from within a totalitarian organism. Cyberpunk is the radical code. Cyberpunk is the dystopian screech and the utopian impulse. Cyberpunk is the fight for free information and the democratization of knowledge. Cyberpunk means decentralization of power and mistrust in authority. Cyberpunk is personal empowerment. Cyberpunk fights against the Simulated Real. Cyberpunk is Do It Yourself (DIY), think by yourself! Cyberpunk is to reclaim and inhabit a computer-generated world. Cyberpunk means emancipatory politics aka politics of self-creation as well as innovation. Cyberpunk is changing the structures of production and work. Cyberpunk is extending and expanding human consciousness and sexual identities. Cyberpunk is a constant mutation, transhumanism, techno-shamanism, cyborgs and situationism. Cyberpunk is language and computer codes. Cyberpunk is bio-hacking, post-gender politics, environmental resistance and rebellion in constant flow. Cyberpunk is cognitive mapping or how the future can look like. Cyberpunk is Dystopia, Utopia and more. In short, Cyberpunk is the fight within our global Matrix. The near future is yet unwritten. The red flags are on. You hold the key, be Cyberpunk!

verónica mota aka espectra negra (2020)



'Being realistic' may once have meant coming to terms with of a reality experienced as solid and immovable. Capitalist realism, however, entails subordinating oneself to a reality that is infinitely plastic, capable of reconfiguring itself at any moment.

Capitalist realism as I understand it cannot be confined to art or to the quasi-propagandistic way in which advertising functions. It is more like a pervasive *atmosphere*, conditioning not only the production of culture but also the regulation of work and education, and acting as a kind of invisible barrier constraining thought and action.

What needs to be kept in

mind is *both* that capitalism is a hyper-abstract impersonal structure *and* that it would be nothing without our co-operation. The most Gothic description of Capital is also the most accurate. Capital is an abstract parasite, an insatiable vampire and zombie-maker; but the living flesh it converts into dead labor is ours, and

the zombies it makes are us.

Capitalist realism can only be threatened if it is shown to be in some way inconsistent or untenable; if, that is to say, capitalism's ostensible 'realism' turns out to be nothing of the sort.

core-text
#2: fisher

CYBERBINGO

Late Capitalism	Ghosts	Preciado	Cyberpunk	Donna
Contrapoints	D/G	Lost Future	Jeff Bezo$$$$$	AKIRA
Hauntology	Cyberblitz	GIS	Cyber-Capital	Money
Ryan Go$$$$$ling	Legacy Russell	Sadie	The Oracle	Foucault
THE REAL	Mr. Robot	Bid€€n	Rachel	November 2019

CYBERBINGO

Discipline	NEO	Kamala Harri$$$$$	THE REAL	Cyber-Capital
P€€t€ Buttigi€€€ €€g	Truuuuump	Slow Cancellation of the Future	Matrix	Money
Cyberia	Future	Fisher	Cyberpunk	Accelerate
Mr. Robot	November 2019	The Oracle	Hauntology	Zuck€€ €rb€€€ €rg
Bid€€n	GIS	Late Capitalism	Red Pill	Mark

CYBERBINGO

Fisher	Future	Cyberpunk	Hauntology	CR
Late Capitalism	Mark	Accelerate	The Oracle	Societies of Control
Preciado	Red Pill	K€€€€€ €anu	GIS	D/G
Discipline	NEO	Foucault	B€€rni€€ €€	Jordan P€ €t€ €r$$$$$on
Eli$$ab€ €th Warr€€ €n	Zuck€€ €rb€€€ €rg	Truuuuump	P€€t€ Buttigi€€€ €€g	Ryan Go$$$$$ling

CYBERBINGO

Cyberblitz	Lain	Ghosts	Bid€€n	Jeff Bezo$$$$$
Donna	Haraway	Cyberpunk	Zuck€€ €rb€€€ €rg	Ryan Go$$$$$ling
Future	Hyperrealism	Mark	Discipline	D/G
Hauntology	THE REAL	Preciado	Lacan	Boomers
B€€rni€€ €€	NEO	Eli$$ab€ €th Warr€€ €n	Kamala Harri$$$$$	Elooooooon

2 theorists meet in a bar

***Preciado**:*
I write about what matters most to me, in a language that doesn't belong to me. This is what Derrida called the monolingualism of the other; none of the languages that I am speaking belong to me, and yet there is no other way to speak, no other way to love. None of the sexes that I embody possess any ontological density, and yet there is no other way of being a body. Dispossessed from the start.

Fisher:
But is this now a terrifying or an exhilarating experience?

***Preciado**:*
Why bother changing your mental state when you can change your sex or political status? Why change your mood when you can change your identity?

Fisher:
The most productive way of reading the 'personal is political' is to interpret it as saying: the personal is impersonal. It's miserable for anyone at all to *be themselves* (still more, to be forced to sell themselves). *Culture*, and the analysis of culture, is valuable insofar as it allows an escape from ourselves.

Preciado:
I can't avoid thinking about the fact that in Spanish, "Hairy Arm" is called *Brazo Peludo*, which has the same initials—BP—as my name. Will I become a hairy arm if I keep on taking testosterone?

hummus

Ingredients:

- canned chickpeas
- tahini
- dried tomatoes
- lemon
- basil (frozen or fresh)
- spices (oregano, chili, [pepper)
- salt (2 teaspoons, maybe more)
- garlic (ca. 2 cloves or so)
- olive oil

Steps:

1. drain the chickpeas out over a sieve and collect their water (aquafaba) in a container;
2. pour about half the aquafaba into the container (a bowl if using an immersion blender – otherwise directly into the blender);
3. squeeze the lemon and add it;
4. add the spices and salt;
5. chop up some dried tomatoes and add those also;
6. mince the garlic and add it;
7. pour some olive oil on top
8. add the tahini (ca. 200g–300g per 500g of drained chickpeas);
9. blend the ingredients
10. gradually add the chickpeas, keep blending
11. if it gets too chunky / hard to blend, add more aquafaba and/or olive oil

o2-de VPN 22:40 35 %

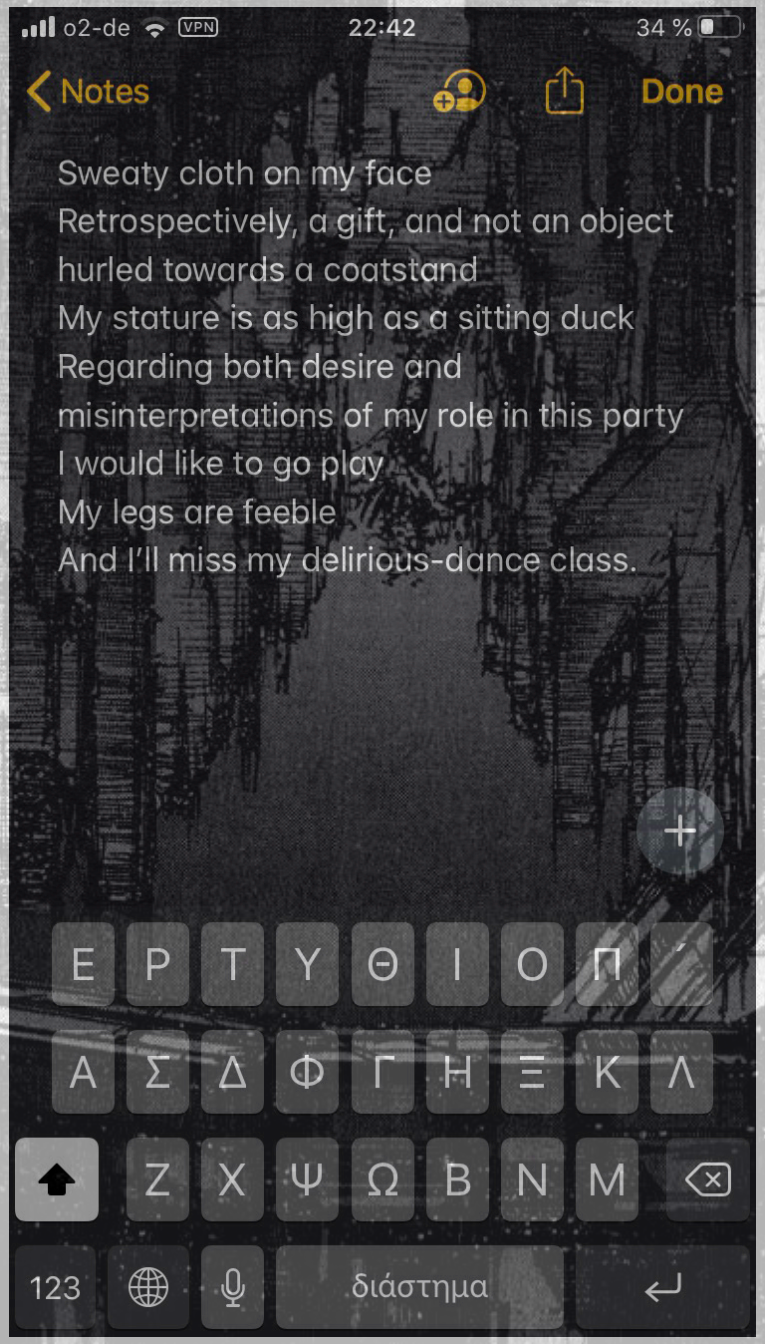
Notes

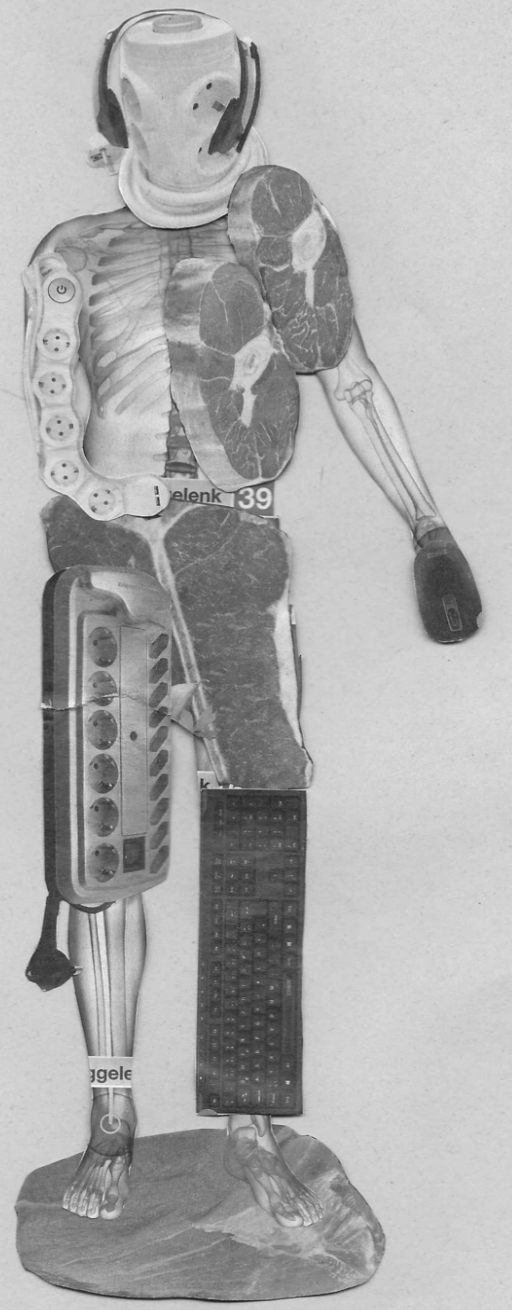
Your legs become contorted when you try to kick a ball around here
This is a school with values
Our professor is the patriot priest rebel
Rather disappointingly, he is wearing a scarf
No scarf-less professorial necks
AEK Athens
Remember, you are not here to flirt
You silly, sexy, beastie, teddy, boy.
The genius janitor, again, wrote the answer to everything on the blackboard
Probably during some sort of fever epiphany
Luckily, we forgot to write everything down
Before the janitor wiped the blackboard black again
Does the treasure chest at the end of my quest contain methamphetamine?
The sink on the fourth floor was so stinky I had to clean
Though when you turned the tap

o2-de VPN 22:42 34 %

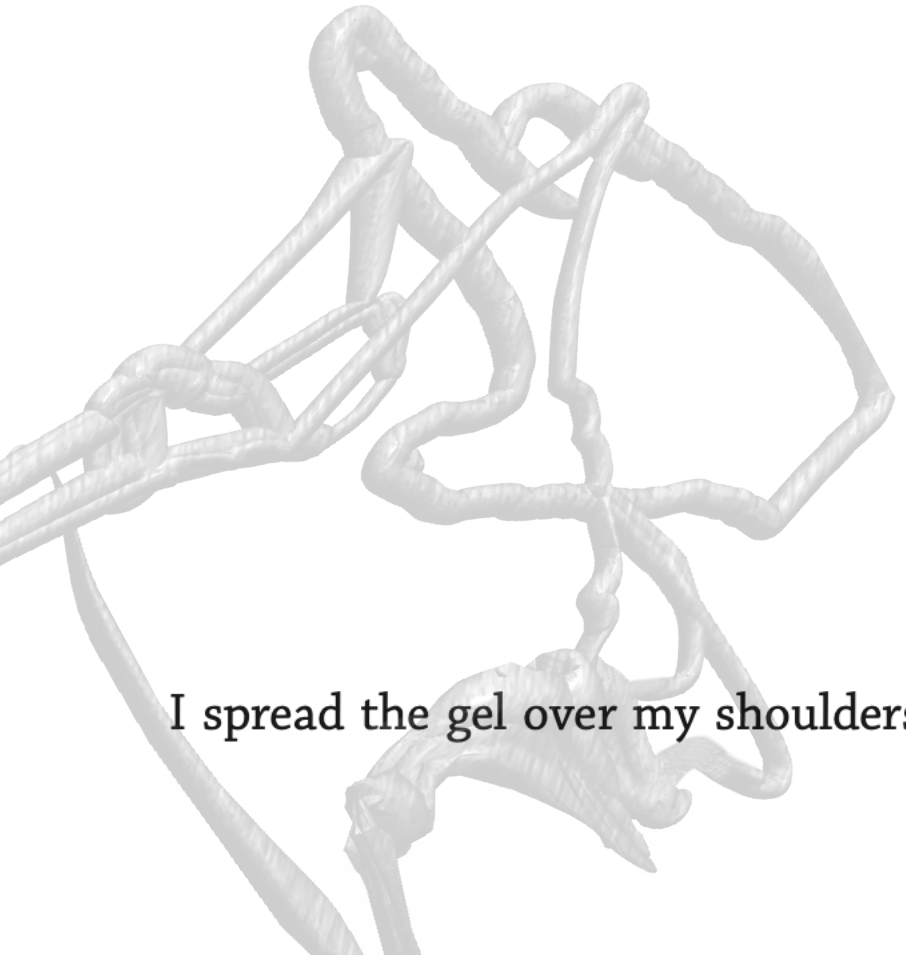
Notes

No water flowed
Only rendered wax
Which might be beautiful
But so damn hard to collect and dispose of
Inappropriate to appreciate its beauty
And not the effort required for its removal
In a moss-filled kitchen
With tiny little cancers
Oh how annoying
Their lazy and pointless excursion
Seems to an honest labourer like me.
The boys play football in the sandlot
The boys look at each other's phalli in the showers
This one's glans is projecting from its foreskin
At the party
Punk Koringa embraces the one who has been betrayed
Mystery touch on my back


o2-de
VPN
22:42
34 %
Notes
Done
Sweaty cloth on my face
Retrospectively, a gift, and not an object
hurled towards a coatstand
My stature is as high as a sitting duck
Regarding both desire and
misinterpretations of my role in this party
I would like to go play
My legs are feeble
And I'll miss my delirious-dance class.
Ε Ρ Τ Υ Θ Ι Ο Π ΄
Α Σ Δ Φ Γ Η Ξ Κ Λ
Ζ Χ Ψ Ω Β Ν Μ
123
διάστημα



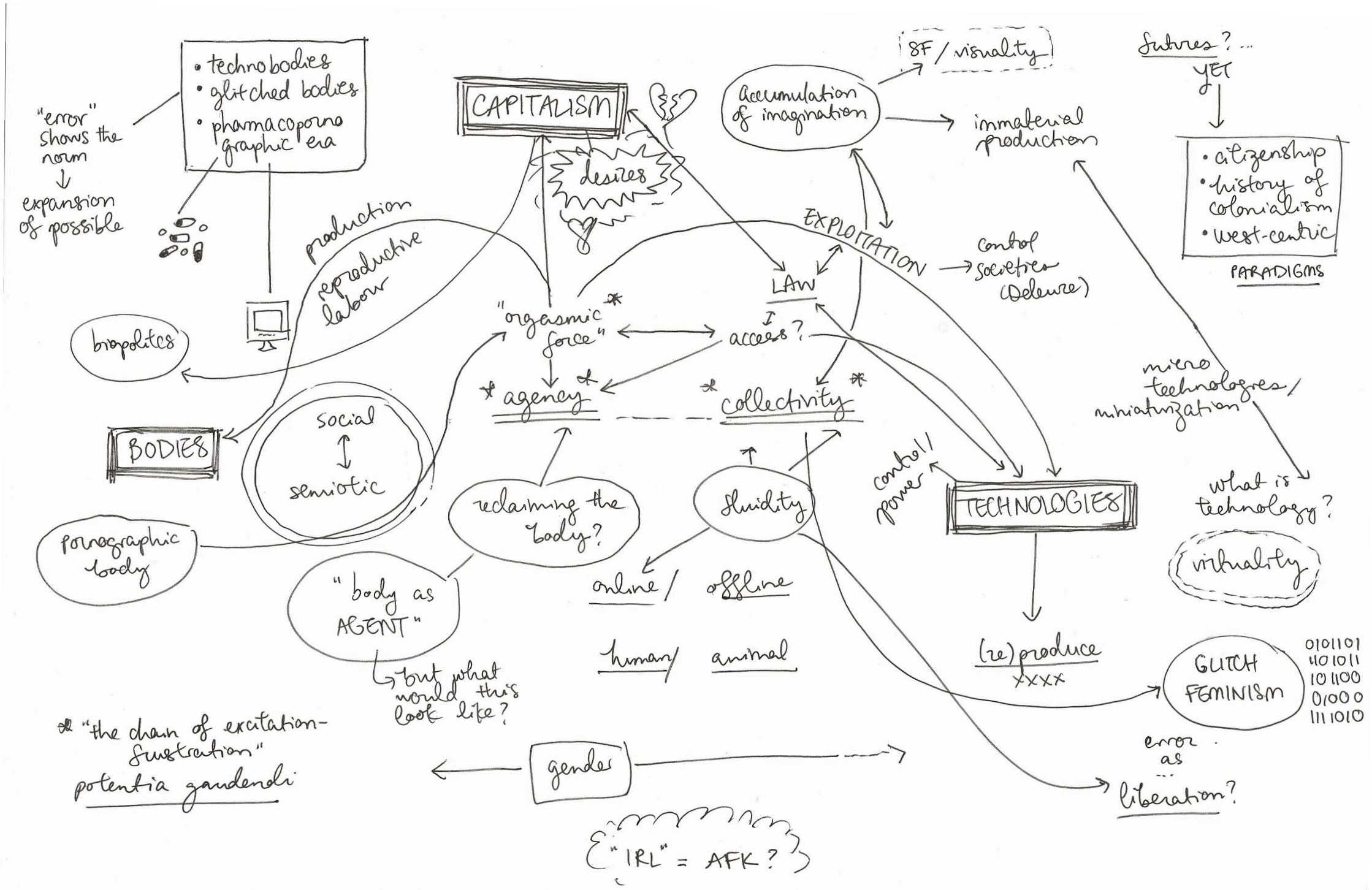
The real stake of capitalism today is the pharmacopornographic control of subjectivity, whose products are serotonin, techno-blood and blood products, testosterone, antacids, cortisone, techno-sperm, antibiotics, estradiol, techno-milk, alcohol and tobacco, morphine, insulin, cocaine, living human eggs, citrate of sildenafil (Viagra), and the entire material and virtual complex participating in the production of mental and psychosomatic states of excitation, relaxation, and discharge, as well as those of omnipotence and total control. In these conditions, money itself becomes an abstract, signifying psychotropic substance.



I spread the gel over my shoulders.

First instant: the feeling of a light slap on the skin. The feeling changes into one of coldness before it disappears. Then, nothing for a day or two. Nothing. Waiting. Then, an extraordinary lucidity settles in, gradually, accompanied by an explosion of the desire to fuck, walk, go out everywhere in the city. This is the climax in which the spiritual force of the testosterone mixing with my blood takes to the fore. Absolutely all the unpleasant sensations disappear. Unlike speed, the movement going on inside has nothing to do with agitation, noise. It's simply the feeling of being in perfect harmony with the rhythm of the city. Unlike with coke, there is no distortion in the perception of self, no logorrhea or any feeling of superiority. Nothing but the feeling of strength reflecting the increased capacity of my muscles, my brain. My body is present to itself. Unlike with speed and coke, there is no immediate comedown. A few days go by, and the movement inside calms, but the feeling of strength, like a pyramid revealed by a sandstorm, remains.

core-text
#3: preciado
(paul b.)


• technobodies
• glitched bodies
• pharmacopornographic era
"error" shows the norm
expansion of possible
CAPITALISM
desires
Accumulation of imagination
SF / visuality
immaterial production
futures? ...
YET
• citizenship
• history of colonialism
• west-centric
PARADIGMS
production
reproductive labour
EXPLOITATION
control societies (Deleuze)
LAW
access?
"orgasmic force"
biopolitics
BODIES
social
semiotic
ageney
collectivity
micro technologies / miniaturization
what is technology?
virtuality
control / power
TECHNOLOGIES
pornographic body
reclaiming the body?
fluidity
"body as AGENT"
but what would this look like?
online / offline
human / animal
(re)produce
xxxx
GLITCH FEMINISM
0101101
1101011
1011100
0100 0
1111010
error as ...
liberation?
gender
"IRL" = AFK?
* "the chain of excitation-frustration"
potentia gaudendi

10:08
Chats
Mely
last seen 37 minutes ago
M
Omg yes, I totally relate to the feeling of alienation and the strange absence of discussions on race. Sometimes I wanted to bring it up but then also it doesnt feel like the right setting in a majority white class. I was also thinking in the last session on ghost in the shell. All these questions about what makes a human or "who am i" etc and sometimes I really struggle to.enjoy the.philosophical blahblah exchange because I find it hard to let go of certain realities like how bipocs have been historically denied humanity and race/racialisation of non white bodies is intrinsically linked to this. Like,.my shell is.not just an exchangeable shell. It matters and affects my ghost. And sometimes I think this dream of transcending.your.body as a solution to everything and everyone becomes a customisable cyborg sux because I dont want to live.in a postpostpost world where white people customise their cyborg bodies with customisable features of other racialised bodies. Or in general.certain questions are just dropped but never discussed in full, because everyone has memorised lacan but no one has any actual
Message

transdermality

My estradiol comes in spray form. I was advised almost unanimously by friends and acquaintances to avoid the oral pill form. Apparently it doesn't absorb as well as something that goes more directly to the blood. I don't have enough hours in my day for the gel and the spray was very vocally recommended by one of my students. I took her advice.

My estradiol comes in spray form. The applicator looks like Dove guest-designed a piece of Star Trek medical equipment. It was actually designed for menopausal people. Another kind of hormone replacement therapy. I use it, unaltered, for myself. One woman's pharmaceutical intervention is another woman(?)'s pharmaceutical intervention of a totally different sort. I place the applicator on my skin and pull the trigger, leaving a damp patch smelling of alcoholic hand sanitiser. It's dried off within minutes. I'm not meant to wash that spot for an hour. I do this three times in different spots each morning. Preferably on my arms near a vein. Artery? A big blood vessel. I'm not an anatomist nor a vampire. I like to do it over my tattoo of Terry Pratchett's Summoning Dark, an eldritch dwarfish curse I've appropriated into an eldritch gender marker. It feels fitting.

I feel like if I were to rate all the delivery mechanisms I know by how cyberpunk they are, this would be in the top two. There's also an injectable form that sits in your body for several months. That one's pretty hardcore. I think it's an appropriated contraceptive. But there's something magical about this spray. It doesn't seem possible that it should work. I dampen my arms for a bit, it evaporates away, and my body, always changing, starts to change in a different way. The ephemerality is intoxicating. How can this fluid just penetrate my skin, overcoming the boundaries of my physical self like it's nothing, leave no immediate trace, and still work its magic? Sufficiently advanced science? I feel like a biohacker. Or is this alchemy? Eldritch gender fluid from a Star Trek prop.

joss jasmine gross
(she/they/sie)

In 1833, a teenage girl met a machine

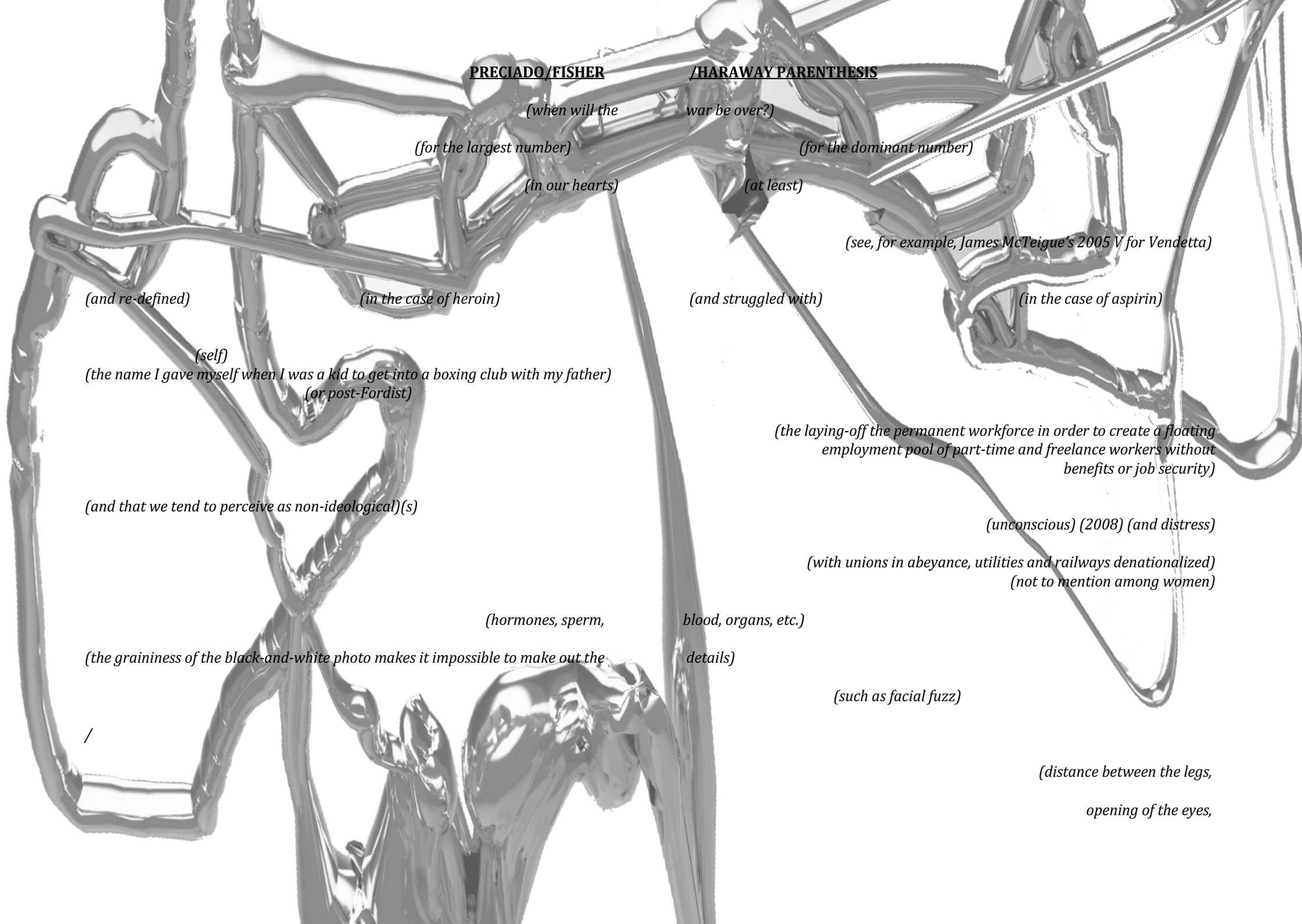
It was a futuristic device which seemed to have dropped into her world

which she came to regard

„as a friend.“

at least a century before its time.

(sadie plant
zeros + ones)



PRECIADO /FISHER **/HARAWAY PARENTHESIS**

(when will the war be over?)

(for the largest number) *(for the dominant number)*

(in our hearts) *(at least)*

(see, for example, James McTeigue's 2005 V for Vendetta)

(and re-defined) *(in the case of heroin)* *(and struggled with)* *(in the case of aspirin)*

(self)
(the name I gave myself when I was a kid to get into a boxing club with my father)
(or post-Fordist)

(the laying-off the permanent workforce in order to create a floating employment pool of part-time and freelance workers without benefits or job security)

(and that we tend to perceive as non-ideological)(s)

(unconscious) (2008) (and distress)

(with unions in abeyance, utilities and railways denationalized)
(not to mention among women)

(hormones, sperm, blood, organs, etc.)

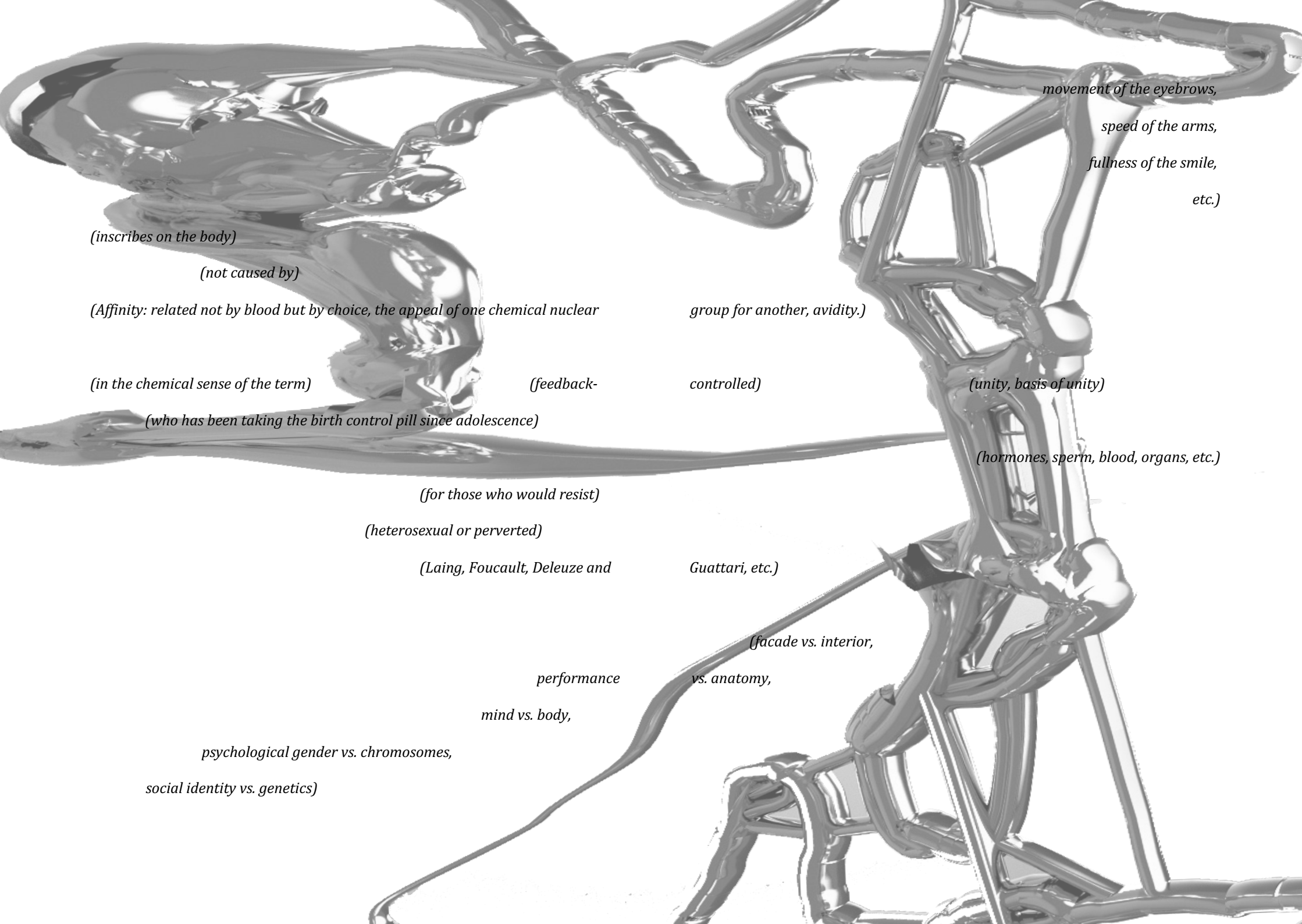
(the graininess of the black-and-white photo makes it impossible to make out the details)

(such as facial fuzz)

/

(distance between the legs,

opening of the eyes,



movement of the eyebrows,

speed of the arms,

fullness of the smile,

etc.)

(inscribes on the body)

(not caused by)

(Affinity: related not by blood but by choice, the appeal of one chemical nuclear group for another, avidity.)

(in the chemical sense of the term) *(feedback-controlled)* *(unity, basis of unity)*

(who has been taking the birth control pill since adolescence)

(hormones, sperm, blood, organs, etc.)

(for those who would resist)

(heterosexual or perverted)

(Laing, Foucault, Deleuze and Guattari, etc.)

(facade vs. interior,

performance vs. anatomy,

mind vs. body,

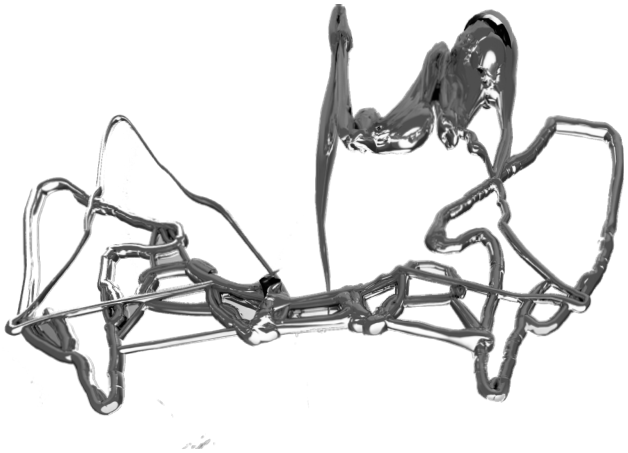
psychological gender vs. chromosomes,

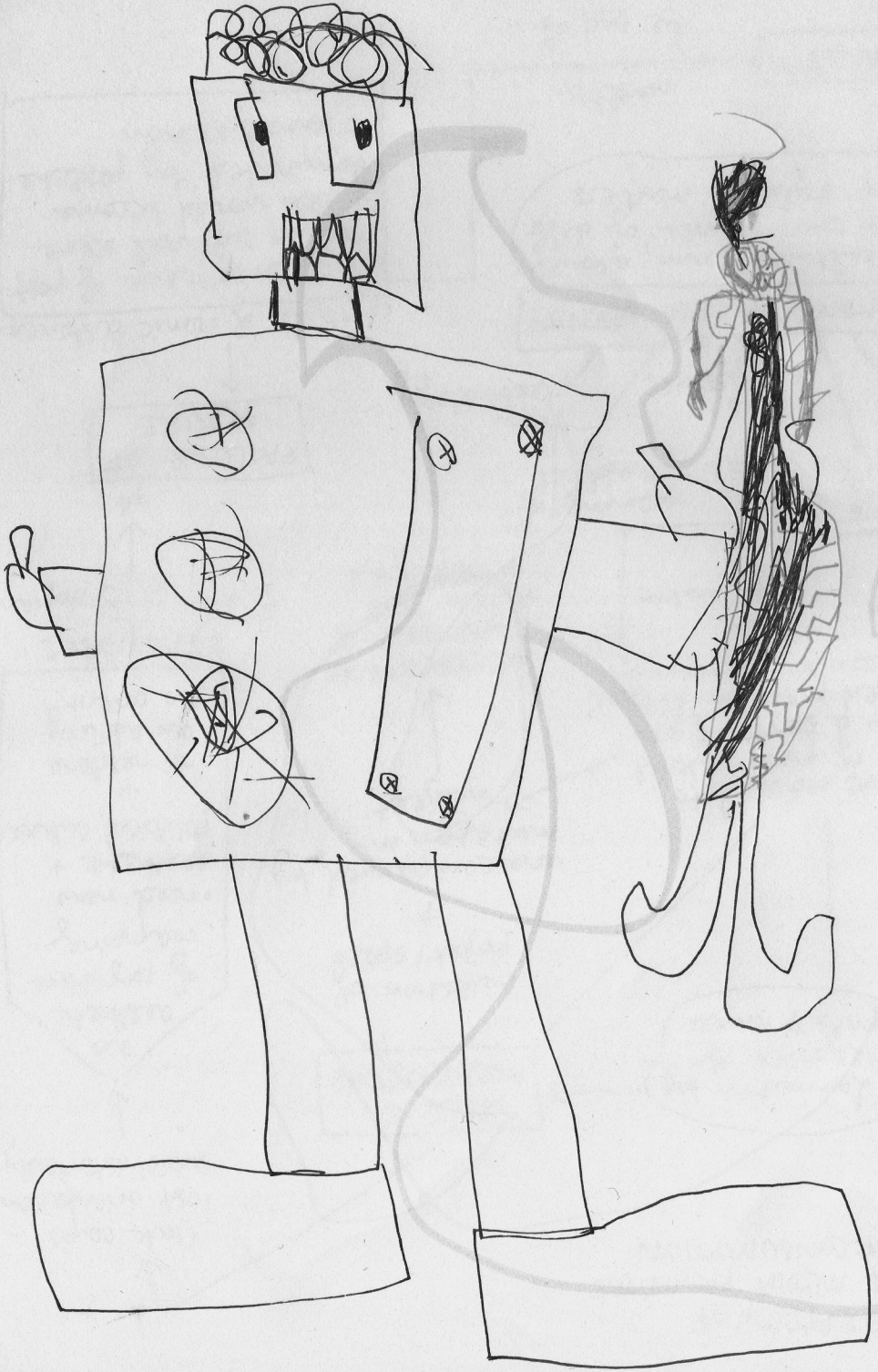
social identity vs. genetics)

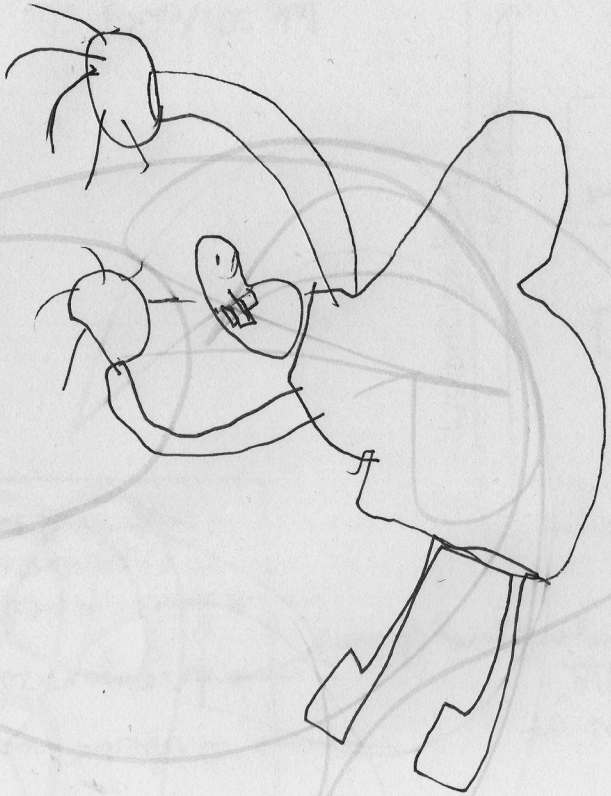
(images, names, protocols, legal inscriptions, architecture, social services, etc.)

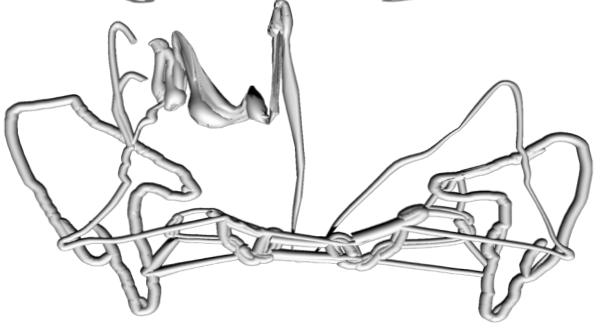
('feminization') (with or without jobs)

(that is, were forced kicking and screaming to notice)









hey everyone,

maybe someone in this infinite network

has a car or friends with cars or access to a car?

it's gonna be wild

cyber kids pls not be late
Someone always wants to cook
So can we find out if anyone has a huge pot?

To cook in?
We will make soup while reading

, like last time which was cool; I´m excited

for anyone who had problems with the files or wants to continue reading:

9) drink water and sleep well

it feels like full moon night right,?

Whomever attends anytime in anywhere are welcomed

reach us at
aaronhasacar@protonmail.com

urs.px
naidschl
mely
elliót
Verónica
emikat
_ * _/
ringo
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cibymili *(cover + sf)*
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Cyberkid Fernando Blake